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preparing to seal their testimony with their blood. When that part of the process showing the grounds of their conviction had been read, the grand inquisitor consigned them to the hands of the corregidor of the city, beseeching him to deal with the prisoners in all kindness and mercy—a honeyed, but most hypocritical phrase, since no choice was left to the civil magistrate but to execute the terrible sentence of the law against heretics, the preparations for which had been made by him a week before. The whole number of convicts amounted to thirty, of whom sixteen were reconciled, and the remainder related to the secular arm; in other words, turned over to the civil magistrate for execution. There were few of those thus condemned who, when brought to the stake, did not so far shrink from the dreadful doom that awaited them as to consent to purchase a commutation of it by confession before they died; in which case they were strangled by the garrote, before their bodies were thrown into the flames.

The above sketch will, perhaps, give our readers an easily intelligible reason why Protestants were not as numerous in Spain as in England or Germany.

REPLY OF THE BISHOP OF OSSORY TO THE MEMORIALISTS OF KILKENNY.

A memorial having been presented to the Lord Bishop of Ossory Leighlin and Fern, by certain Protestant inhabitants of the city of Kilkenny, praying him to withdraw his sanction from the Irish Church Missions Society in that place, on grounds which will be easily collected from what follows, his lordship returned the following reply, which we need scarcely recommend to our readers as deserving of most serious attention in the present stage of the controversy in Ireland:

GENTLEMEN.—In the letter which you have addressed to me you request my assistance in the removal of the branch of the Irish Church Missions Society which has been for some time in operation in Kilkenny, and the grounds upon which you make this application appear to be the following:

[His Lordship proceeds to enumerate serially the grounds not forth by the petitioners against the further ministrations of the agents, and then proceeds:—]

I will set aside all consideration of results in the case, partly because the evidence on which I take a much more favourable view of them than you do is of a nature that cannot be publicly brought forward; and partly because I do not feel that the question ought to be made to turn upon results. The question whether we are to persevere in any course in which we are engaged is not to be determined by the amount of good which can be proved to have resulted from it in a given time. If we are in the path of duty, however short of our expectations or desires present results may be, we ought to go on.

Now that, in one aspect, our Church is a missionary Church, with all the duties that belong to that office, you will not be disposed to doubt. She is, indeed, the national Church of this country—not by the law of the land only, but by every principle of ecclesiastical law, as the true successor of the ancient Church of Ireland. This fact has been proved so often and so recently that you are all probably acquainted with the evidence on which it rests. But though she is of right the national Church, a majority of the inhabitants of the country do not acknowledge her as such, but give their allegiance to a rival Church, deriving its origin from an act of Papal authority since the Reformation, and retaining all the errors and corruptions which our Church was then enabled to cast away.

Now, with respect to this large number of our fellow-countrymen, the Reformed Church in this land is obviously a missionary Church. Her office with respect to them is not to teach and to train them as her children, but to convince them of the errors of the communion to which they adhere, and to impart to them a share in the great blessings and privileges which God enabled her to recover for herself at the Reformation—the blessings of sound doctrine, of pure worship, of liberty of conscience, and of free access to God's Holy Word, as the ultimate source of all the light and liberty that her members now enjoy, and the only sure means of handing down these blessings unimpaired to those who are to come after them. Such is her office as a missionary Church; and that, when she is acting in that capacity, she is discharging an important part of her duties—important in the very next degree to those which she owes to her own children—few, if any, Protestants at the present day will doubt.

You, at least, I am sure, will not be among the number of those, if there be any, who doubt the reality and the urgency of those duties. You seem anxious to make it clear that you hold it to be the right of her ministers, and, in their place, of her members too, to carry on this missionary work. And it is not easy to believe that any one can hold that it is their right to carry on such work, without at the same time holding that it is also their duty to carry it on, by all proper means, and to whatever extent may be consistent with the due performance of those nearer duties that rest upon them. You seem careful to disclaim any intention of questioning the right or the duty of our Church to carry on a missionary work among Roman Catholics, and to mark that what you complain of is the instruments which are employed for the purpose in this place.

2. Our Church has always had some ministers and some members who have felt the duties which she owes to the Roman Catholics of this country, and who have made exertions to discharge them; and in particular the Irish Society has for many years made a noble struggle to spread abroad the Word of God in the Irish tongue among the Irish-speaking population; and with what signal success is very well known. Still, speaking of our clergy generally, it must be admitted that they were for a long time insensible to their duties towards their Roman Catholic fellow-countrymen. I do not mean that they were ever slow to answer the claims of poverty or distress when

the sufferers were Roman Catholics. I believe that the Roman Catholic poor, no less than those of their own communion, would everywhere be ready to testify to the fact that they have been always liberal according to their means, and very often beyond them. But while they have never been wanting in the discharge of all social duties towards Roman Catholics, they for a long time too generally forgot that they had any spiritual duties to perform towards them. Lately, however, they seemed almost universally to have become satisfied that in this they had been very much to blame; and it is matter of thankfulness that, just when they became convinced that such duties were real and pressing, they were, in the most important respect, in a better condition to discharge them than they had ever before been. There never were at any period of our Church's history so many of our clergy who are well acquainted with our controversy with the Church of Rome, and well qualified in every way to take an effective part in the controversy—either orally or in writing—as there are now, and have been for some time recently. But to enter on this controversy upon an extended scale, one requires considerable funds; and to obtain these the formation of a society would be necessary, as it is in the case of every missionary work which the Church undertakes.

But a society had been already formed in England professedly to aid the Church in Ireland in the discharge of this part of its duties. This society offered to defray the expenses attendant upon controversial sermons and public meetings, and to aid, if desired, in supplying suitable persons for both, and also to provide the agents, clerical and lay, by whom the ordinary work of the mission was to be conducted; and it offered to do all this, and to conduct all its operations, in accordance with Church usage, and with due respect to Church authorities, diocesan and parochial. It was not to enter any diocese without the sanction of the bishop, or any parish without the full consent of the incumbent; and, finally, it formed the rules by which its agents were to be governed, with the most commendable anxiety to secure, as far as possible, that their duties should be discharged with the utmost consideration for the feelings and the prejudices of those among whom they were to labour.

The operations of this society were at first, and for a good while, confined to the west of Ireland, and the extraordinary success that attended it there is attested to the full as strongly by the admission of its enemies as by the representations of its friends. It then offered to extend its aid to other parts of Ireland. When the offer was made to me I felt it right to accept it. It appeared to me very clear that if the missionary work rested on the clergy, they ought not to be debarred from availing themselves of the aid which they so much needed to enable them to perform it effectually, and which was offered to them in a shape so unexceptionable. And most of my episcopal brethren took the same view of their duty in this matter. At the time that I gave my sanction to the introduction of the mission into my diocese, it had received the sanction of both the archbishops and of a majority of the bishops of our Church.

Your complaint, however, is not that the aid of the society is used, but that it is given in what you regard as an objectionable form. You say that the Scripture-readers of the society are wanting in the qualities which would be requisite "in a locality constituted as Kilkenny is," and that these lay agents are employed in work which would be well worthy of educated and ordained ministers.

On this ground of complaint I would remark that all missionary societies, whether foreign or domestic, act in part by lay agency. The Irish Society, for example, the objects of which are very nearly akin to those of the Irish Church Missions Society, makes extensive use of lay agents. Such agency has confessedly an appropriate place in missionary operations, as preparatory and auxiliary to the part of the work which properly belongs to the clergy. It is only in that way and to that extent that lay agents are employed by the Irish Church Missions Society. It does not employ them in any work which properly appertains to the clergy. They are not sent to preach or to lecture or to address any assemblies continuously. Their business is with individual Roman Catholics; and their object is to engage them to converse upon religion, to induce them to read the Bible, or to hear it read, and to aid them in understanding it, so as to enable them to see that our Church agrees with the Word of God, both in what she teaches as truth and in what she condemns as error.

In the selection of persons for this office the society exercises, I believe, all practicable care. But I do not mean to say that it is practicable always to procure persons of so much "tact, judgment, and forbearance" as would be desirable. I do not know, indeed, any office requiring a large supply, for which it is possible to find candidates who would meet such requirements. But, besides looking out for the best qualified persons that they can find, the society subjects them to rules, which, as any one who reads them will see, were carefully framed so as to secure, so far as rules can secure, that their work shall be carried on so as to give offence to none, except those who find an offence in their carrying on this work at all. They are not to force their conversation on any who distinctly intimate that they do not wish to be spoken to by them. They are not to use offensive language even in pointing out the most serious errors. Their attention is directed even to their demeanour and tone of voice, as worthy of the utmost watchfulness, with the same object of avoiding all offence that can be avoided. They are further prepared to expect opposition and insult at times, and are strictly cautioned and exhorted not to suffer themselves to be provoked to anger or to any form of retaliation.

And to ensure the faithful carrying out of these rules, the lay agents are placed under the direction and control of a clerical superintendent.

The clergyman who holds that office in this district is known to all of you, and I am quite sure that he is respected wherever he is known. He is in every way very highly qualified for the post; and I am sure that all who know him will feel full confidence in his anxiety to enforce a careful observance of the rules which are intended to guard against any want of consideration on the part of the lay agents for the feelings of those amongst whom they labour.

Notwithstanding all these precautions, I should be sorry to assert that there have been no deviations from the rules of the society. It would be hard, indeed, to believe that, tried as the readers have been in various ways—by persevering interrup-

tions, coarse insults, and some grosser forms of outrage—they have been able always to observe, in every particular, the regulations prescribed for them. But an occasional deviation from rules, into which a man may be tempted or driven, notwithstanding the fairest intention and desire to observe them, is very different from a systematic disregard of them. And I am very sure that though, under a consideration for the difficulties of the readers' position, the superintendent might excuse the former, he would by no means tolerate the latter. And I may add confidently that no well-grounded complaint of any serious breach of the rules, or of any unbecoming conduct on the part of a reader, will be left unredressed by him, whether the complaint be preferred by a Protestant or by a Roman Catholic.

3. You speak in terms of strong and just reprobation of the outrages to which the readers have been subjected with the object of expelling them from the city by force. But you think that as this attempt has been defeated and the civil rights of the agents of the society established, the withdrawal of the mission would be desirable, in order "to allay much unchristian scruple and disunion."

And, no doubt, there are many cases where one may feel that it is bound to assert a right, and yet that he is at liberty to refrain from exercising it, when it is established or conceded. But this is only when the exercise of the right is unconnected with duty. When, as in the present case, what is a right is also a duty, the same liberty cannot be supposed to exist. So that, if it were certain, as you seem to think it is, that the attempt to expel the mission by force from Kilkenny has been finally abandoned, I do not feel that I ought therefore to take other methods of removing it.

I feel, indeed, that in whatever degree it is true that, as you say, "mob law has been discomfited, personal liberty established, and the principles of our free constitution fully sustained," the community, Protestant and Roman Catholic, owes these great blessings mainly, if not wholly, to the resolute assertion of their constitutional rights by the agents, lay and clerical, of the Irish Church Missions Society. And, if there were no other reasons against the proceeding, it would seem a very bad return for such services to take prompt advantage of the comparative tranquillity which has been established, chiefly by their patient suffering, to dismiss them, in order to propitiate those who resort in vain to such unjustifiable means to drive them away.

But I can hardly think that the "vindication of order and religious liberty," which, as you say, you "patiently awaited," is even now as complete as you appear to believe it to be. No one supposes that the "rabble violence" of which you speak was a spontaneous outburst of popular feeling against the mission or its agents. It is well known what strong attractions religious conversation, religious discussion, and religious controversy have for the Irish mind. That the people would be everywhere glad to converse with the lay agents of the society, to listen to them, and to enter into discussion with them, if they were permitted, no one, I believe, doubts. Some of them would, no doubt, be sometimes angry at what they heard, and might manifest their displeasure warmly or roughly. But such collisions would neither be general nor permanent. They would soon subside, and before long the people would do justice to the honesty of purpose and the kindly feelings in which the mission originated. But they are strictly prohibited by the authorities of their Church from either speaking to the readers or listening to them. And though, as is well known, many were reluctantly to submit to this prohibition, very few ventured to disregard it. And all who obeyed it, while they were kept from coming under any of the better influences which free communication with the readers would have exercised, were influenced by unceasing misrepresentations, and, from time to time, by direct incentives to violence.

This course of preparation issued, as might have been expected, in those lawless outrages which you seem to look back upon with proper feelings of shame and indignation, but which you evidently have no apprehension of ever witnessing again.

It must be known to you, however, that while the people are restrained as vigorously as before from all quiet intercourse with the agents of the society, the influence of the press has been lately exerted to bring about a renewal of those scenes of violence which you so forcibly describe. A timely and vigorous article in the *Kilkenny Moderator* has directed public attention to what has been already done, and what is further threatened, avowedly for this purpose. From that article you must have learned, if you did not know it more directly, that it has been proclaimed in the public press that if the mission cannot be got rid of by fair means, other means must be employed for the purpose.

Your address seems to be regarded as the last trial of fair means in the case. If it fail the other course is to begin, and all who are found on the side of the mission—among whom are expressly included all Protestants of this city whose names do not appear attached to your address—are warned that they must take the consequences!

Many will think that when such means were resorted to to coerce the Protestants of this city to sign your address, I ought not to have received it. They may, perhaps, be right; but I have judged differently. I acknowledge most readily your right to address me upon the subject you have brought before me, and I am happy to acknowledge, too, that you have exercised the right temperately. And, though measures have been publicly employed to increase your numbers, I have no right and no disposition to connect you with that disgraceful proceeding; and I therefore did not feel that I ought to allow it to prevent me from receiving your address, or from considering it carefully, and replying to it fully and deliberately. And I only refer to the threats by which it has been seconded, as they seem to show that you were mistaken in thinking that a proper time had come (even according to your own views) for making the application which it contains. You appear anxious to make it understood that you thought it wrong to make such an application while "mob law" prevailed; and if so, I think that you must feel, upon reflection, that it was hardly right to put forward the application when such open threats were held out, that unless it succeeded "mob law" was to be brought back again.

It may be that the season of misrule is to be restored, and

that all who have not felt it to be right to join in the attempt to put an end to the mission in Kilkenny will have to take the consequences of choosing to act upon the dictates of their own judgment and conscience in this case. If it be so, I trust that God will enable all concerned to bear resolutely and patiently, as men and as Christians, all that He sees fit to allow to be laid upon them. And if such a time should come, I hope that there are not a few of you who will feel that it is better and happier to be on the side of those who are suffering wrong than of those who are inflicting it. But though there seems to be but little doubt that unscrupulous efforts will be made to verify the denunciation referred to, I think there is some reason to hope that they will not be successful, at least to any great extent.

I should hope that those Roman Catholics who, from their character and position, must exercise considerable influence over the humbler classes of their own communion would be anxious to disown such a movement. Their good sense, no less than their good feeling, might be expected to array them against it. They must know the deep discredit which, in every part of the empire, the period referred to inflicted upon this place; and it is not easy to believe that they would not oppose any attempt to bring back such disorders again.

Besides, I should hope that most intelligent Roman Catholics have begun to feel that such a mode of carrying on the controversy with Protestants is in itself most discreditable to their Church, and still more so when it is contrasted, as it must be, with the mode in which the controversy is carried on upon the other side.

Roman Catholics never seem to doubt that it is a clear and urgent duty to bring over Protestants to their Church. If they do not all hold it to be an end so important as to justify any means that may be employed to accomplish it, all at least hold that it is one which makes it a duty to spare no labour or pains to secure it. And they do labour most perseveringly in the pursuit of it. They carry on the work, for the most part, silently and secretly, rather than openly. But it is not because they are ashamed of it, but because they regard this as the most effectual mode of carrying it on. They have no scruple as to the lawfulness of the work, or any hesitation in avowing it when the proper period arrives; while it is going on they make no noise about it which might render its issue doubtful; but when it is accomplished they boast loudly of their success.

Do Protestants complain of their zeal or their exertions in this cause, or charge Roman Catholics with either as a crime? Never. Means are sometimes employed in the prosecution of the object which they feel it to be necessary to reprobate, but no consistent Protestant blames or resents any amount of zeal which Roman Catholics exhibit in what they regard as the conversion of Protestants, or any amount of energy that they may expend upon it. Every consistent Protestant would say—"If these men believe only one-half of what they are taught concerning our Church, they are bound in common humanity to exert themselves to bring us out of her communion. We wish them to have free course in what they believe to be their duty; to have no hindrance, that is, except such as those who defend our side are able to offer to them in the way of fair argument, and to sustain by an open appeal to Scripture. We are only sorry that they do not afford further opportunities of bringing our differences to this arbitration. But as they will not, we must let them pursue the object in their own way."

This is the mode in which the efforts of Roman Catholics to bring over members of our Church to theirs are dealt with upon our side. How are corresponding exertions on the Protestant side met on theirs? What we are taught concerning their Church is to be seen in our Articles. The language employed in condemnation of its errors, both in doctrine and practice, is not, indeed, so violent as that which Roman Catholics are accustomed to hear from their own instructors, when our Church is the subject. But it is clear and strong, and any Roman Catholic who reads the Articles must see that they would make it the duty of every member of our Church who believes them to desire earnestly and, so far as he can, to labour earnestly for the conversion of Roman Catholics.

But if he attempts to perform this duty—however temperate may be his language, and however strictly he may confine himself to reasoning—how he is met? Do Roman Catholics in their turn say—"This man is under a great mistake; but he is only doing what he must regard as his duty, if he believes what his Church teaches. He brings serious charges against our Church, and appeals to Scripture to prove them. Let him be heard and answered. We have no distrust in the strength of our cause. A fair discussion can do it no injury. It will, we hope, convince him that he is wrong; at all events, it will exhibit his error to others; and so it may win some to the true Church, and must confirm her children in their allegiance to her."

Is this the way in which such a proceeding on the part of Protestants is met? Every one can answer that question. Every one knows that wherever the Church of Rome can command the power of the state, any attempt to convince her members that she is leading them astray would be put down and punished by law. In this free country that mode of ending the controversy cannot be adopted. Here the law allows every man to profess his own opinions openly, and openly to combat the opinions of others, provided he does so decently, and without violence or vituperation. But if he attempts to exercise this lawful right in the Romish controversy, he is met by abuse and calumny and, if these fail, by violence—the passions of the ignorant are inflamed, and their aid invoked, to silence and to punish him, and with what effect you have yourselves honestly and strongly stated in the passage in your address to which I have so often referred.

It can hardly be, one would think, that any intelligent Roman Catholic can be entirely at ease under this contrast; and those who feel, as they ought, the very disadvantageous position in which it places their Church will hardly consent, it is to be supposed, that the contrast shall be brought out so painfully again.

But this is going somewhat beyond my proper object—which was, to explain to you the grounds on which I feel that I cannot comply with your application.

I am sorry that this explanation has run out to such very inconvenient length; but, as I entered at all upon the reasons for my determination, I was anxious to state them fully and distinctly.

Whether or not they will satisfy you that I have come to a right decision, I cannot, of course, venture to anticipate. But I trust that they will, upon consideration, appear to be such as may very intelligibly have satisfied my own mind that I could come to no other decision in the case consistently with my duty.—I remain, gentlemen, your faithful, humble servant,

J. T. OSSORY AND FERNS.

December, 1857.

A DAY IN THE DUNGEONS OF THE INQUISITION AT ROME.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

MR. EDITOR.—In a recent speech of Dr. Cullen's, at the Catholic Young Men's Society, in Dublin, he is reported to have said—"Look at all Catholic countries; you will see no penal laws against Protestants there." Prisons are constructed for the execution of penal laws, and there is a court instituted in Rome itself, and, until latterly, extending its jurisdiction over all Roman Catholic countries, whose special object is to make enquiry into the secret thoughts of men, in order to discover and punish them even for the first appearance of Protestant opinions. The Roman Church designates this court the Holy Office—it is popularly called the Inquisition. The business of this court is, at this moment, carried on by an Inquisitor-General as the chief judge under Pope Pius IX. The building in which it is transacted is the great Dominican convent, situated in the Piazza di Gesu. This, however, is a temporary arrangement, for there is a palace which belongs to the court of the Inquisition, and which was built in the sixteenth century by Pope Pius IV. It stands very near St. Peter's, behind the great colonnade on the opposite side to the Vatican. In this Palazzo della Inquisizione the business of this expurgator of Protestant principles was carried on for more than two hundred years. In the year 1848 the well-known popular movement drove the Pope from Rome. One of the first acts of the populace upon that occasion was to attack the palace of the Inquisition; they broke into its inmost recesses, ransacked every dungeon, brought forth many prisoners whom they found there, some of whom they carried in triumph through the streets, inflaming the people by the sight of these victims of Roman law. The results of this popular movement are too recent to be forgotten; the French troops were sent to the assistance of the Pope; the hastily raised forces of Garibaldi maintained a siege in Rome for a few months, and the city was ultimately taken by the French, who to this day remain in garrison there. In the autumn just passed there were 8,000 French troops in Rome.

When the conquerors took possession of the city, and were in search of suitable buildings for the location of their troops, they found the Palace of the Inquisition open and uninhabited. It is a large square building, with chambers and cells in the upper stories, well adapted to be used as a barrack, and they accordingly took possession of it for that purpose. At first it was filled with soldiers, but it was found to be extremely unhealthy; every day four, and many days five, soldiers were sent from it to the hospital in fever or other diseases; and, after a long time, the number of soldiers was reduced, and only two companies of one regiment were left in this barrack.

I travelled with a friend through a part of Italy last autumn, and we passed some time at Rome. We both of us remembered the painful account which had appeared in the London papers of the interior of this palace of the Inquisition. It was contained in letters from the correspondents of the newspapers, who described what they had seen with their own eyes. The description was shocking to English minds; and I remembered that it was denied, in general terms, by Roman Catholics. The impression left upon our memories presented two features which remained distinctly amidst the general feeling of horror which the whole account had conveyed. One was, that there had been discovered many deep dungeons in this Palace, where prisoners were confined without light or free access to air; and the other was, that an *oubliette* existed at the door of the Chancery, in an upper story; the chancery being a sort of chapel where the sentences were pronounced. It may, perhaps, be necessary to observe that an *oubliette* was an awful mode of execution invented in the dark ages. The victim was directed to walk along a passage, in which there was a trap-door turning on a pivot, so that when he stepped upon it, his weight opened a chasm, down which he was precipitated to a very great depth, falling upon spikes and sharp instruments, where he was left to die. One of these horrible inventions may be seen in the Castle of Chillon, and another in the old Castle at Baden.

Impressed with the remembrance of these dreadful statements, my friend and myself determined, if possible, to explore the interior of this Palace of the Inquisition, in order to ascertain how far its horrors had been correctly represented. We found a French sentry at the door, who challenged us, but after a little parley allowed us to enter. The entrance has completely the character of a fortification. Double folding gates divide the length of the passage into two parts; both these were open, and we passed into a quadrangle of consider-

able size. There was a well in one part where a few soldiers were drawing water, and the lower range of apartments had evidently been accommodated to the requirements of a barrack. Several staircases rose from the corners of this quadrangle. We did not desire to attract attention, and we, therefore, lounged about in this large quadrangle, looking upon the high building which enclosed it.

At length we went to one of the staircases with the intention of ascending; but finding ourselves opposite to a large door, a little ajar, we pushed it open, and found it was at the head of a descending staircase. We went down this until we lost the light, and, therefore, found it necessary to return to the quadrangle, where we entered into conversation with some soldiers at the well. As our inquiries turned upon military matters, we were soon enabled to ask them to show us the barrack, and obtain information respecting the local circumstances.

We went up stairs under the guidance of a soldier, and passed through the upper chambers, where two companies of the 40th regiment of the line were quartered. We inquired whether there was any chapel in the building—taking great pains always to avoid anything like leading questions. The soldier said there was a chapel on the second floor. We asked him to describe it. This he did; and then, without any suggestive question from us, he said, that in the passage opposite to the door there was a trap-door which fell downwards; and when asked where it went to, he did not know,—only the place was very deep.

We wanted to see this ourselves, and asked the soldiers to conduct us; but they told us that when the greater part of the regiment had been withdrawn, on account of the unhealthiness, the whole building was at first left open; but that as the soldiers who had remained wandered over the building, which became dirtied and damaged, two sides of the quadrangle had been fastened up. We wished to see whether this precluded the possibility of our entering in, and we were led to a door, the lock of which was broken; but the entrance was secured by a strip of wood being nailed across the whole. I was trying whether this barrier could not be removed, when one of the soldiers suggested that there was another door less firmly fastened up; to this second door he guided us, and in passing to it we were joined by some half dozen other soldiers, attracted by curiosity. On inspecting the strip of wood which was placed across this door we found that it could be removed much more easily; but while we were preparing to do this, a sergeant came and told us that if we removed the fastening we should subject the men to punishment, as they were forbidden to go into the unoccupied part of the building. Of course we desisted; but we questioned the men who were around us, several of whom had often been in the part we were desiring to see, and they every one testified to the existence of the trap-door in the passage opposite to the chancery chapel; and gave such descriptions of it as left no doubt of the existence of that "*oubliette*" of which the correspondents of the London newspapers had spoken when they described what they saw in 1848.

Having ascertained thus much concerning one of those lively impressions to which I have referred, we then made inquiry with reference to the other. "Are there any dungeons here?" we asked the soldiers. "Dungeons! *cachots*! Oui, monsieur, bien des *cachots*! Plenty of dungeons." "Will you show them to us?" Two soldiers who had gone through all the dungeons themselves offered to be our guides, and two others followed from curiosity. We sent one of them to buy some candles, with which he speedily returned; and we proceeded without delay to explore the dungeons of the Inquisition at Rome.

Our guides led us to the same door which we had opened at first, and we went down a broad flight of steps, which led us into a large vaulted hall of stone entirely under the level of the ground. There were plain marks that this was intended to be a hall of judgment; and the places where iron rings had been fastened into the stone wall in a row were sufficiently obvious. The soldiers told us that there had been rings in these holes when the French troops first came, but that they had been wrenched out when wanted for use in the barracks. At one end of this apartment there was a kind of ante-hall, made part of the hall itself by a large arch. This ante-hall was domed, and in the centre stone above an iron ring was fixed. In surveying this apartment, it was impossible not to arrive at the conclusion that we were in the hall of torture where the judicial examinations before the inquisitors were carried on under what is called "*the question*," which means under the terror of the threats of torture or the actual application of it. It was heart-sickening to look upon that iron ring, and reflect upon the awful agonies of the pulley, which was the common mode of "*questioning*" those who were suspected of heresy.

We passed from this hall to several rather roomy prisons; in one of these a wooden shed of recent construction was placed. This called forth a joke and a smile from the soldiers, from whom we learned that it was the place of confinement, which had been arranged for that military punishment commonly called "*the black-hole*." After going through several large kind of cellars, we came to one in which there was a large arch bricked up. This had been